1: Thurston & Rangachari E,G-4,5 (no date) 1909
AW50 Badaga AW50



615 [793] are regarded as such. They are priests to all the Badagas of the Lingāyat class, and are strict vegetarians. They do not intermarry with any of the other high caste Badaga sects. Udaya was, and is the title assumed by the Maisūr Rājas, and those Badagas, by being thus designated as a caste, claim superior blood in their veins." The Lingāyat Badagas are commonly called Lingakutti.

(174) "Next in rank come the Hāruvas. From their name being so closely connected with the Āryas—the respectable—and from their habit of wearing the Brāhmanical thread, we are warranted in believing that they must originally have been the poor Brāhman priests of the Badagas that migrated to this country (the Nīlgiris), though they have now got themselves closely mingled with the Badagas. These Hāruvas are also strict vegetarians, and act as priests." It has been suggested that the Hāruvas (jumper) derive their name from the fire-walking ceremony, which they perform periodically. A further, and more probable suggestion has been made to me that Hāruva comes from a Canarese word meaning to beg or pray; hence one who begs or prays, and so a Brāhman. The Canarese Basava Purāna frequently uses the word in sense. "The Adhikāris are to a certain extent vegetarians. The other two high castes, and of course the low caste Toreyas also, have no objection of any kind to eating flesh. It is also said that the vegetarian Adhikāri, if he marries into a flesh-eating caste of the Badagas, betakes himself to this latter very readily." The Kanakas are stated by Mr. Grigg to be the accountants, who were probably introduced when the hills were under the sway of the Tamil chiefs. This would, however, seem to be very improbable. "The Toreyas are regarded as sons and servants to the five high caste Badaga sects—to the Hāruvas especially.

(793)

(552)

2: Hockings E-4,5 (1962-1977) 1980
AW50 Badaga AW50



## KOṄGARU

614 [552] Although this name is applied to many Wodeas and is also an epithet for a stupid fellow, *Koṅgaru* literally means 'people from the plains', i.e., from the medieval kingdom of Koṅgu.

There are several villages of Badagas called Koṅgaru; for this is also the name of a high-ranking clan, aside from other usages of the word. Reputedly the Koṅgaru of Ha:llaṭṭi were descended from concubines in the service of the chieftain of Male Ko:ṭe. Other Koṅgaru were Lingayats who, like the Adikiris, came from Saragu:r in southern Mysore. Their traditional occupation, up to 1900, was said to have been temple custodians and priests (Rhiem, 1900, 499–500). They are usually considered descendants of a Wodea man and a Gauda woman. Again we encounter the tale of some Koṅgaru having fallen away from their principles and been denied *liṅgas* because one of their youths ate meat to please a low-caste girl whom he loved (Metz, 1864, 49–50; Grigg, 1880, 221; Tignous, 1911, 117).

## HA:RUVAS

This clan's name is the Kannada word for Brahmin (Kittel, 1894, 1650; Burrow and Emeneau, 1961, 273). Thurston's (1909, vol. I, 73) alternative suggestion that it means 'jumper' and refers to their method of fire-walking is unconvincing. Most phratries walk ceremonially on fire. Now a distinct clan, Ha:ruvas press the claim to Brahmin origin although local legend does not entirely support this. Instead it is generally believed that Ha:ruvas were a group of priests (of a sept called Brahma) who accompanied some Gaudas, though not the earliest group, when they entered the hills.[16] They came from Ho:sahaḷḷi-Girubeṭṭa (or perhaps Haććini Na:gapaṭṭana), and as they brought no women with them were unable to maintain the endogamy that is so typical of Brahmins.[17] At first they intermarried with the Gaudas of Kasturi clan—itself believed descended from fallen-away Brahmins—and in later years Ha:ruvas also married Koṅgaru, Adikiris and Kanakkas. Up till the [595] eighteenth century the shortage of marriageable women, which had prompted fraternal polyandry, was somewhat aggravated by the practice of *sati* among Ha:ruva, Gauda and perhaps Torea widows. This custom came to an end, probably under Moslem